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up in figures as many hundred thousand millions as they could ; yet never could they reduce to a total, or confine within number, this trisyllable word [*Eternal*,] or that word of 4 syllables [*Everlasting*.]

Now let such as forget God, but seriously consider this : It will not be an imprisonment during the *Kings pleasure*, but during the *King of Kings pleasure* : It is not a captivity of seventy years, like that of the children of Israel in Babylon ; for that had an end : nor like a captivity of seventy millions of generations ; for that also would in time be expired : but even for ever. The wicked shall live as long in Hell, as there shall be a just God in Heaven.

Here we measure time by days, months, years ; but for Eternity, there is no arithmetician can number it, no Geometrician can measure it : For suppose the whole World were turned into a Mountain of sand, and that a little Wren should come every thousand year, and carry away from that heap but one grain of the sand, what an infinite number of years would be spent and expired, before the whole heap would be fetcht away ? But admit a man should stay in torments so long, and then have an end of his woe, it were some comfort to think that an end will come : but alas ! when she hath finished this task a thousand times over, he shall be as far from an end of his anguish, as ever he was the first hour he entred into it.

Now, Supposest thou shouldst lie but one night grievously afflicted with a raging fit of the Stone, strangury, tooth-ach, pangs of travel, or the like ; though thou hadst to help and ease thee, a soft bed to lie on, Friends about to comfort thee, Physicians to cure thee, all cordial and comfortable things to assuage thy pain ; yet how tedious and painful would that one night seem unto thee ? How wouldst thou toss, and tumble, and turn from one side to another ? Counting the clock, esteeming every minute a month, and thy present misery unsupportable. What then will it be to lie in flames of fire ? (To which our fire is but ayr in comparison,) fire and brimstone kept in the highest flame by the unquenchable wrath of God, world without end ; where thou shalt have nothing about thee but darkness and borrow, wailing and wringing of hands, desperate yellings and gnashing of teeth : thy old companions in vanity and sin, to ban and curse thee ; the Devils insulting over thee with cruelty and scorn ; the never-dying worm of conscience, to feed upon thy soul and flesh for ever and ever. O everlasting eternity ! a never-dying life, an ever-living death !

Which yet is but just with God ; for if thou mightest have lived for ever, thou wouldst have sinned for ever. If God would everlastingly have spared thee, thou wouldst have everlastingly hated & provoked him.

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him. What then can be more equal, then that thou shouldst suffer everlastingly?

O then bethinke thy self of this word *eternal* and *everlasting*, and ponder upon it: yea, do but indeed believe it; and it will be enough to break thine hard heart, and make it relent and repent, and thereby prevent the wrath to come. It will put thee to a demur, What have I done? What am I now about? Whither will this course tend? How will it end? What will become of me if I go on, in *chambering and wantonness, surfeiting and drunkenness, strife and envying, swearing, prophaneness, earthly-mindedness, and the like?* For *indignation and wrath, tribulation and anguish, shall be upon the soul of every one that doth evil, and continueth therein, as the Apostle witnesseth, Rom. 2.8,9.* O then, *break off thy sins without delay, and let there be an healing of thine errors.*

Seet. 3. Neither is the extremity of pain inferiour to the perpetuity of it; it is a place full of horreur and amazedness, where is no remission of sin, no dismissal of pain, no intermission of offense, no permission of comfort: its torments are both *intollerable* and *interminable*, and can neither be endured nor avoided, when entred into, *Rev. 19.20. & 10.14. & 18.6. Mat. 25.30. 2 Pet. 2.4. Heb. 10.27. Jude 6.*

The pangs of the first death are pleasant, compared with those of the second: For mountains of sand were lighter, and millions of years shorter, then a cythe of those torments, *Rev. 20.10. Jude 7.* It is a death which hath no death; it hath a beginning, it hath no ending, *Mat. 3.12. Isai. 66.24.*

The pain of the body, is but the body of pain; the anguish of the soul, is the soul of anguish: For should we first burn off one hand, than another, after that each arm, and so all the parts of the body, it would be deemed intollerable; and no man would endure it for all the profits and pleasures this world can afford; and yet it is nothing to the burning of body and soul in hell. Should we endure ten thousand years torments in hell, it were grievous; but nothing to eternity: Should we suffer one pain, it were miserable enough; but if ever we come there, our pains shall be for number and kinds, infinitely various, as our pleasures have been here; every sense and member, each power and faculty both of soul and body, shall have their severall objects of wretchedness, and that without intermission, or end, or ease, or patience to endure it, *Luk. 12.5. & 16.23. Mat. 3.12. & 5.22. & 22.23.*

The Schools affirm, that the least torture in Hell, exceeds the greatest that can be devised by all the men on earth; even as the least joy in Heaven,

Heaven surpasseth the greatest comfort here on earth. There is scarce any pain here on earth, but there is ever some hope of ease, mitigation or intermission; of some relief or deliverance: but in Hell, their torments are easeless, endless, and remediless; unsufferable, and yet inevitable, and themselves left hopeless, helpless, pitiless.

It were misery enough to have the *head-ach, tooth-ach, Collick, gout, burning in the fire*; or if there be any thing more grievous: Yea, should all these, and many more meet together in one man, at one instant, they would come infinitely short of the pains of Hell. Yea, they would all be but as the stinging of *Ants*, to the *lashes of those Scorpions*; but as *drops*, to those *Visals of wrath*, as *sparks* to that *flame*, as *Chrysostome* speaks. The *Furnace of Babel*, was but a flea-biting to this tormenting *Tophet*, prepared of old, *Isai. 30.* He hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it, *ver. 32.* So that it were happy for reprobate spirits, if they were in no worse condition, then so many *Toads* or *Serpents*. As consider, If a dark dungeon here be so loathsome, what is that *dungeon of eternal, of utter darkness*? If *material fire* be so terrible, what is *Hell fire*? Here we cry out of a *burning fever*, or, if a very coal from the *heart* do but light on our *flesh*, O how it grieves us! we cannot held our finger for one minute in *scalding Lead*, but there both *body* and *soul* shall fry in everlasting flames, and be continually tormented, by *infernal fiends*, whose society alone, would be sufficiently frightful.

Seet. 4. Now consider, Is one hours twitches of the worm of conscience here? Yea, is one minutes twitch of a tooth pulling out, so unsufferable? What is a thousand years? What is eternity of Hell torments? If the *Glutton* being in Hell in part onely, (*viz. in soul*) yet cryed out, that he was horribly tormented in that flame; what think we shall that torment be, when *body* and *soul* come to be united in torment? since the pains of Hell are more exquisite, then all the united torments that the *earth* can invent. Yea, the pains and sufferings of the damned, are ten thousand times more then can be imagined by any heart under heaven and can rather (through necessity) be endured, than expressed. It is a death never to be painted to the life; no pen nor pencil nor art, nor heart, can comprehend it, *Mat. 18. 8, 9, 10. & 25. 30. Luk. 16. 23, 24. 2 Pet. 2. 4. Isai. 5. 14. & 30. 33. Prov. 15. 11.* Yea, were all the *land paper*, and all the *water ink*, every plant a pen, and every other creature a ready Writer, yet they could not set down the least piece of the great pains of Hell-fire.

Now add eternity to extremity, and then consider Hell to be Hell

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hell indeed: For if the *Ague* of a year, or the *Collick* of a month, or the *Rack* of a day, or the *burning* of an hour be so bitter here; how will it break the hearts of the wicked, to feel all these beyond all measure, beyond all time? So that it is an evil and bitter thing, to depart from the living God.

We poor mortals, (untill God does bring us from under the power of *Satan* unto himself) do live in the world, as if *hell* were not so bad, nor the *Devil* so black, as indeed they are: as if *Hell* and *Heaven*, were the one not worth the avoiding, the other not worth the enjoying: but the heat of fire was never painted, and the *Devil* is more deformed then represented on the wall. There are unexpressible torments in *Hell*, as well as unspeakable joys in *Heaven*.

Nor will this be their case alone, that are desperately wicked; cursing and blaspheming Drunkards, and shedders of blood, but of all impenitent persons. As for instance, They who have lived in the fire of lust here, must not think much to be scorched in the flames of *hell* hereafter, Heb. 13. 4. Rev. 21. 8. & 21. 15. The detractor is a devil above ground, his tongue is already set on fire from *hell*, Jam. 3. 6. Rev. 16. 10. 11. which does sadly presage, what will be his portion for ever, unless repentance quench those flames; and so of the like offenders, Psal. 9. 17. Rev. 22. 12. As what says the Apostle? Neither fornicators, nor thieves, nor murderers, nor drunkards, nor swearers, nor raylors, nor lyars, nor covetous persons, nor unbelievers, nor unrighteous persons shall inherit the Kingdom of *Heaven*, but shall have their part and portion in that lake which burneth with fire and brimstone, which is the second death, 1 Cor. 6. 9, 10. Rev. 21. 8. which did they well consider, they durst not continue in the practise of these sins without fear or remorse, or care of amendment.

Seet. 5. Now what heart would not bleed, to see men run headlong into these tortures that are thus intollerable? Dance hoodwincke into this perdition? O that it were allowed to the desperate ruffians of our dayes, that swear and curse, drink and drab, rob, shed blood, &c. (as if *Heaven* were blind and deaf to what they do) to have but a sight of this *Hell*! how would it charm their mouths, appale their spirits, strike fear and astonishment into their hearts? Yea, if a sinner could see but one glimpse of *hell*, or be suffered to look one moment into that fiery Lake, he would rather chuse to die ten thousand deaths, then wilfully, and premeditately commit one sin. Nor can I think they would do as they do, if they did but either see or foresee, what they shall one day (without serious and unfeigned repentance) feel. And indeed, therefore are we dissolute, because we do not think

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think what a judgment there is after our dissolution: because we make it the least, and last thing we think on; yea, it is death, we think, *to think upon death*: and we cannot endure that doleful hell which summoneth us to judgment, *Lam. 1. 9. Deut. 32. 29* Oh that men would believe and consider this truth, and do accordingly.

Oh that thou wouldest remember, that there is a day of account, a day of death, a day of judgment coming, *Heb. 9. 27. Mat. 25.* wherein the Lord Jesus Christ shall be revealed from Heaven, with his mighty Angels, in flaming fire, to render vengeance unto them which obey not his Gospel; and to punish them with everlasting perdition from the presence of the Lord, and from the glory of his power, as the Apostle speaks, *2 Thes. 1. 7, 8, 9. Jude 15. Isa. 33. 14. Mat. 25. 46.*

As consider seriously, I beseech you, whether it will not be worth the while, so to foresee the torments of Hell, that you may prevent them: Or if other wise, will you not one day wish you had, when death comes and arrests you to appear before the great and terrible Judge of all the world? *Luke 16. 23, to 32. Mat. 13. 30, 38.* at which time an Assizes or Quarter-Sessions shall be held within thee where Reason shall sit as Judge, and Satan shall put in a Bill of Indictment, as long as that Book in Zachary, Chap. 5. 2. *Ezek. 2. 9, 10.* wherein shall be alladged all the evil deeds that ever thou hast committed, and all the good deeds that ever thou hast omitted, with their several circumstances that may aggravate them, *Eccles. 11 9. & 12. 14. 2 Cor. 5. 10.* and all the curses and judgments that are due to every sin. Thine own conscience shall accuse thee, & thy memory shall give better evidence against thee; and thou shalt condemn thy self, before the just condemnation of thy Judge, who knows all thy misdeeds better than thy self, *Job. 3. 20.* Which sins of thine will not then leave thee, but cry unto thee, *We are thy works, & we will follow thee* *Re. 14. 13.*

And then who can sufficiently express what thy grief and anguish will be, when the summons both of the first and second death do overtake thee at once? *Prov. 1 27.* And when at once thou shalt think of thy sins past, thy present misery, and the terrour of thy torments to come; and how thou hast made Earth thy Paradise, thy belly thy God, and lust thy Law; so sowing vanity, and reaping misery, and finding, that as in thy prosperity thou neglectedst to serve God, so now in thy adversity God refuseth to save thee, *Prov. 1. 24, to 32. Ezek. 23. 35.* When thou shalt call to mind the many warnings thou hast had of this doleful day, from Christs faithful Ambassadors, and how thou then madest but a mock or jeer at it, *Prov. 1. 25.* and think how for the short sinful pleasures thou hast enjoyed, thou

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must endure eternal pains, Luke 16. 24, 25. & Rev. 6. 12, to 18. Which yet thou shalt think most just and equal; saying, As I have deserved, so I am served: for I was oft enough offered mercy, yea, intreated to accept thereof; but I preferred the pleasing of my senses, before the saving of my soul, and more regarded the words of wicked men, and the allurements of Satan, than the Word of God, or the motions of his holy Spirit, Prov. 1. 24. &c. Mark 16. 16. And (which I would have thee think upon) Hell fire is made more hot, by neglecting so great salvation, Heb. 2. 3. This is the condemnation (saith our Saviour, none like this) that light is come into the world, and men loved darkness rather then light, because their deeds were evil, John 3. 19. Now salvation is freely offered, but men reject it; hereafter they would accept of salvation, but God will reject them. Yea, then a whole world (if thou hadst it) for one hours delay, or respite, that thou mightest have space to repent, and sue unto God for mercy: but it cannot be, because thy body which joyned with thy soul in thy sinful actions, is now altogether unfit to joyn with her in the exercise of repentance; and repentance must be of the whole man. Besides, death will take no pity; the devil knows no mercy, and the God of mercy will have utterly forsaken thee. Then wilt thou say, O that I had been more wise, or that I were now to begin my life again; then would I condemn the world with all its vanities: yea, if Satan should then offer me all the treasures, pleasures and promotions of this world, he should never entice me to forget the terrours of this dreadful hour, and those woes which are to follow, Luke 16. 24 &c. & 13. 28.

But, Oh wretched Caitiff that I am; how hath the Devil and my own deceitful and devillish heart deluded me? And how am I served accordingly? For now is my case more miserable than the most despised Toad or Serpent, that perisheth when it dyeth; in that I must go to answer at the great Judgment-seat for all my sins, that am not able to answer for one of the least of them, Eccles. 12. 14. Mat. 18. 34. that I who heretofore gloried in my lawless liberty, am now to be enclosed in the very claws of Satan, as the trembling Partridge within the griping talons of the ravening and devouring Falcon. Oh, cursed be the day when I was born, and the time when my mother conceived me, &c. Job 3.

Seet. 6. And so death having given thee thy fatal stroke, the Devil shall seize upon, or snatch away thy soul, so soon as it leaves thy body, Luke 12. 20. and hale thee hence into the bottomless Lake, that burneth with fire and brimstone; where thou art to be kept in chains of darkness,

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ness, until the general judgment of the great day, Jude 6. 7. 1 Pet. 3. 19. Rev. 21. 8. Thy body in the mean time being cast into the earth, expecting a fearful Resurrection, when it shall be re-united to thy soul; that as they sinned together, so they may be everlastingly tormented together, Heb. 10. 27. At which general Judgment, Christ sitting upon his Throne, John 5. 22. shall rip up all the benefits he hath bestowed on thee, and the miseries he hath suffered for thee; and all the ungodly deeds that thou hast committed, and all the hard speeches which thou hast spoken against him, and his holy ones, Jude 15. Eccles. 12. 14. & 11. 9. Within thee shall be thine own conscience, more than a thousand witnesses to accuse thee: the Devils who tempted thee to all thy lewdness, shall on the one side testify with thy conscience against thee; & on the other side shall stand the holy Saints and Angels, approving Christs Justice, and detesting so filthy a creature: behind thee an hideous noise of innumerable fellow-damned Reprobates, tarrying for thy company: before thee all the world burning with flaming fire; above thee an ireful Judge of deserved vengeance, ready to pronounce his heavy Sentence upon thee: beneath thee the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee, Isa. 5. 11, 14. And in this woful and doleful condition thou must stand forth to receive with other Reprobates this thy Sentence, Rom. 14. 10. 2 Cor. 5. 10. [Depart from me] there is a separation from all joy and happiness, [ye cursed] there is a black and direful excommunication, [into fire] there is the extremity of pain, [everlasting] there is the perpetuity of punishment, [prepared for the devil and his angels,] there are thy infernal tormenting, and tormented companions, Mat. 25. 41. O terrible sentence! from which there is no escaping, withstanding, excusing, or appealing. Then O then shall thy mind be tormented to think, how for the love of abortive pleasures, which even perished before they budded; thou hast so foolishly lost Heavens joys, and incurred hellish pains, which last to all eternity, Luke 16. 24. 25. Thy conscience shall ever sting thee like an Adder, when thou callest to mind, how often Christ by his Ministers offered thee remission of sins, and the Kingdom of Heaven freely, if thou wouldst but believe and repent, and how easily thou mightest have obtained mercy in these days. How near thou wast many times to have repented and yet didst suffer the devil and the world to keep thee still in impenitency; and how the day of mercy is now past, and will never dawn again. Thy understanding shall be racked to consider, how for momentary riches thou hast lost eternal treasure; and exchanged Heavens felicity, for
Hells

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Hells misery : where every part and faculty, both of *body* and *soul*, shall be continually and alike tormented, without *intermission* or *dismission* of pain, or from it : and be for ever deprived of the *beatificall sight* of *God* ; wherein consists the *soveraign good* and life of the *soul*. Thou shalt never see *light*, nor the least *sight* of *joy* ; but lye in a *perpetual prison* of *utter darkness*, where shall be no order but *horror* ; no voice but *howling* and *blaspheming* ; no noise but *screaching* and *gnashing* of *teeth* ; no *society* but of the *devil* and *bad angels*, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. *Mat. 13. 42. & 25. 36. &c.* Where shall be *punishment* without any *pity*, *misery* without any *mercy*, *sorrow* without *succour*, *crying* without *comfort*, *malice* without *measure*, *torment* without *ease*, *Rev. 14. 10 11.* Where the *wrath* of *God* shall seize upon thy *soul* and *body*, as the *flame* of *fire* does on the *lump* of *pitch*, or *brimstone*, *Dan. 7. 10.* In which *flame* thou shalt ever be burning, and never consumed ; ever dying, and never dead ; ever roaring in the pangs of death, and never rid of those pangs, nor expecting end of thy pains. So that after thou hast endured them so many thousand years as there are blades of grass on the earth, or sands in the Sea, hairs on the heads of all the sons of *Adam*, from the first to the last born ; as there have been creatures in *Heaven* and *Earth* ; thou shalt be no nearer an end of thy torments, than thou wast the very first day that thou wast cast into them : yea, so far are they from ending, that they are ever beginning. For if after a thousand times so many thousand years, thy damned soul could but conceive some hope, that those torments should have an end : this would be some comfort, to think that at length an end will come ; but as often as thy mind shall think of it, *woe* never, (and thou shalt ever be thinking of it) it will rend thee in pieces with rage and hideous lamentation : as giving still new life to those *unsufferable sorrows*, which exceed all expression, or imagination. It will be another bell in the midst of bell. Wherefore consider seriously what I say, and that while the compassionate arms of *Jesus Christ* lye open to receive you ; and do thereafter, *Prov. 1. 24, &c.* take warning by *Pharaoh's* example, who in the rich mans scalding torments, hath a *Dissever* me, Learn of me, *Luke 16. 23. &c.* For he can testify out of woful experience, that if we will not take warning by the *word*, (that gentle warner) the next shall be harder, the third and fourth harder than that ; yea, as all the *ten plagues* did exceed one another, so the eleventh single exceeds them altogether. Innumerable

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numerable are the curses of God against sinners, Deut. 28. but the last is the worst, comprehending and transcending all the rest. The fearfulllest plagues God still reserves for the upshot: all the former do but make way for the last.

Hell in Scripture is called a Lake, that burneth with fire and brimstone; and then the torment of the former, what more acute? then the smell of the latter, what more noysome?

CHAP. XX.

Seet. 1. **T**HUS I say, shall they be bid, Depart ye cursed into everlasting fire, &c. while on the contrary the same Christ shall say unto the other, Come ye blessed of my Father, inherit the Kingdom prepared for you from before the foundation of the world; Mat. 25. 34. Which Kingdom is a place where are such joys as eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive, 1 Cor. 2. 9.

A place where there shall be no evil present, nor good absent, Heb. 9. 12. Mat. 6. 20. In comparison whereof, all the Thrones and Kingdoms upon earth, are less then the drop of a bucket, Deut. 10. 14. 2 Cor. 12. 2. 4. Isai. 66. 1.

Heaven in Scripture, is compared to a Kingdom for sovereignty, to a Throne for preheminency, to a Crown for state and majesty, to an Inheritance for perpetuity, to a Marriage-feast for plenty & pleasure and delicacy, and to whatsoever else may set forth its excellency; though indeed in these comparisons, there is little or no comparison, as I might shew you in many particulars, if I would be large: for instances in this case would be endless.

There death shall have no more dominion over us, Rom. 6. 9. The Sun shall not burn us by day, nor the Moon by night, Psal. 121. 6. There all tears shall be wiped from our eyes, Rev. 7. 17. There shall be no sorrow, nor pain, nor complaint; there is no malice to rise up against us, no misery to afflict us; no hunger, thirst, wearisomness, temptation, to disquiet us, Mat. 6. 19. 20. Heb. 9. 12. There is no death nor dearth, no pining nor repining, no fraud, sorrow, nor sadness, neither tears nor fears, defect nor loathing, Rev. 7. 16, 17. & 21. 4. Heb. 9. 12. There, O there, one day is better then a thousand; there is Rest from our Labours, Peace from our Enemies, Freedom from our Sins, &c. John 3. 17. Heb. 4. 3, 9, 10, 11. Rev. 14. 13. Heb. 9. 12, 15.

Seet. 2. Unto which Negative Priviledges, there are also added Positive of all sorts, as I might plentifully prove, but I study brevity.

Do

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Do we delight in good company? What pleasure shall we take in the company of Saints and Angels? In whom there is nothing not amiable, comfortable, delectable? Nothing in us that may cool the fervour of our love and affection to them. And so of all other enjoyments. As, Dost thou desire beauty, riches, honour, pleasure, long life, or what-ever else can be gained? No place so glorious by Creation, so beautiful with Delectation, so rich in Possession, so comfortable for Habitation, nor so durable for Lasting, *H. b. 12. 22.* *1 Pet. 1. 4.* *2 Cor. 4. 17, 18.* *Rom. 9. 3. & 8. 18.* There are no Estates but Inheritances, no Inheritances but Kingdoms, no Houses but Palaces, no Meals but Feasts, no noise but Musick, no Rods but Scepters, no Garments but Robes, no Seats but Thrones, no Coverings for the Head but Crowns, *Rom. 8. 17.* *Tit. 3. 7.* *Heb. 9. 15.* *Mar. 25. 31, 34.* *2 Tim. 4. 8.* *Gal. 4. 7.* *1 Pet. 3. 9, 10.* *Mar. 10. 23, 24, 25.* *Rev. 7. 13, 14, 15. & 6. 11.*

There we shall see the blessed face of God, which is the glory of all sights, the sight of all glory. Yea, we our selves shall out-shine the Sun in brightness, *Mat. 13. 43.* For if the brightness of the body shall match the Sun, what will the glory and splendour of the soul be? And yet such honour shall all the saints have. For when Christ which is our head and life shall appear, then shall we also appear with him in glory. And he shall change our vile and mortal body, that it may be fashioned like to his glorious body, *Col. 3. 4.* *Phil. 3. 21.*

Briefly. Our joy shall there be full, and none shall be able to take it from us, or diminish it, *John 15. 11. & 16. 22.* There is fulness of joy, and pleasures for evermore, *Psal. 26.* Joys and pleasures never ebbing, but ever flowing to all contentment. There we shall rejoyce, for the pleasantness of the place we possess, for the glory of our souls and bodies, which we have put on; for the World which we have overcome; for Hell which we have escaped; for the joys of Heaven which we have attained to. We shall have joy above us, by the beatifical vision and sight of God; joy within us, by the peace of conscience, even the joy of the Holy Ghost; and joy round about us, by the blessed company and fellowship of our associates, the holy saints and Angels.

Self. 3. And in reason, if a Christian-soul in this Tabernacle of the body, wherein we see but as in a glass, be so delighted to see the face of God manifested in Jesus Christ: If it so glads a Child of God, when he can but in the least measure master his corruptions, or hath occasion to manifest the sincerity of his affectionate love to his Maker and Redeemer, and to serve his brethren in love; How joyful will

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will he be, when these graces shall be perfected, and he freed from all grievances inward and outward? Yea, if the communion, and enjoyment of Gods Spirit, and Christ in his Gospel and Ordinances, be so sweet here, that *one day with us, is better then a thousand with the ungodly*, Psal. 84. 10. What will it be to enjoy the immediate presence, and glory of God our Father? Christ our Redeemer and Elder-brother? The Holy Ghost our Comforter? The Angels and Saints our Consorts and Companions?

Our condition there will be so joyful, that look we outwardly, there is joy in the society, *Heb. 12. 22.* if inward, there is joy in our own felicity, *1 Cor. 2. 9.* Look we forward, there is joy in the eternity, *1 Pet. 5. 10. Mark 10. 30* So that on every side we shall be even swallowed up of joy, *Isai. 35. 10. & 51. 11. Mat. 25. 23. & 18. 10. Heb. 12. 2, 22. Psal. 16. 11.* As, Oh the multitude and fulness of these joys! so many, that onely God can number them; so great, that he onely can estimate them; of such rarity and perfection, that this World hath nothing comparable to them, *2 Cor. 12. 2, 4.* As, Oh the transcendency of that Paradise of pleasure! where is joy, without heaviness or interruption; peace, without perturbation; blessedness, without misery; light, without darkness; health, without sickness; beauty, without blemish; abundance, without want; ease, without labour; satiety, without loathing; liberty, without restraint; security, without fear; glory, without ignominy; knowledge, without ignorance; eyes without tears; hearts without sorrow; souls without sin: where shall be no evil heard of to affright us, nor good wanting to cheer us: for we shall have what we can desire, and we shall desire nothing but what is good, *Deut. 10. 14. Isai. 66. 1. 1 Kis. 8. 27. Mark 10. 21. Luk. 18. 22. 1 Pet. 5. 10. John 4. 36. & 10. 28. Mat. 25. 46.*

Seit. 4. While we are here, how many clouds of discontent have we, to darken the Sunshine of our Joy? When even complaint of evils past, sense of present, and fear of future, have in a manner shared our lives among them. Here we love and loath in an instant, (like Amnon to his Sister Tamar) in Heaven there is no Object unlovely, nothing which is not exceeding amiable and attractive: And not attractive onely, but retentive also; for there we shall not be subject to passion, nor can we possibly there misplace our affection. Here we have Knowledge mixed with ignorance Faith with doubting, Peace with trouble, yea, Trouble of Conscience. Or in case we have peace of Conscience, alas, how often is it interrupted with anguish of Spirit? *Now rejoice we with joy unspeakable and glori-*

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ous, 1 Pet. 1.8. but alas anon it falls out that we need to pray with David, *Restore unto us the joy of thy salvation*, Psal. 51. 12. but there is peace, even full without want, pure without mixture, and perpetual without all fear of forgoing. Dan. 2. 44.

There shall be no concupiscence to tempt, no flesh to lust against the spirit, no law in our members to rebel against the law of our minds.

Now abideth Faith, Hope and Charity; these three now abide: but in Heaven, Vision succeeds in the place of Faith; attainment in the place of Hope, and perfect fruition and delectation in the room of Charity. There Promises shall end in performances, Faith in sight and clear Vision, Hope in fruition and Possession: yea, time it self shall be swallowed up in Eternity: these are the souls Dowries in Heaven, where God shall be all in all to us! Now he is but as it were something single; as righteousness in Abraham, temperance in Joseph, strength in Sampson, meekness in Moses, wisdom in Solomon, patience in Job, (for it is rare to find all these graces, completely to meet in any one subject,) but then and there he shall be *omnia in omnibus*; all these in every of his servants! God shall be all in all, even the fulness of him that filleth all in all things, as the Apostle speaks, Eph. 1. 23. The only knowledge of God, shall fill up our understandings; and the alone love of God, shall possess our affections. God shall be all in all to us; he will fill up our rational part with the light of wisdom; our concupiscible part or appetite, with a spring of righteousness; and the irascible part with perfect peace and tranquillity, as Barnard expresseth it. That is a blessed state, perpetual and unchangeable: There is eternal Security, and secure Eternity, as Barnard speaks: Or as Austin hath it, There is blessed Eternity, and everlasting blessedness.

Let the end of our life then be, to come to a life whereof there is no end; unto which the Lord in his good time bring us, that we who now sow in tears, may then reap in joy, the which he will be sure to do, if we but for a short time serve him here in righteousness and sincerity. But otherwise, look we not for eternal happiness, but for everlasting misery: For it is an everlasting Rule, No grace, no holiness here; no glory, no happiness hereafter.

To sum up all in a word, there is no joy here comparable to that in Heaven: all our mirth here to that is but pensiveness: all our pleasure here to that but heaviness: all our sweetness here to that is but bitterness: Even Solomon in all his glory and royalty, to that, was but as a spark in the chimney, to the Sun in the firmament. Absaloms beauty, to that, is but deformity. Sampsons strength, to that, is but infirmity. Mithras age, to theirs, is but minority and mortality. Hazels speed, and

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and swiftness, but a snails pace to their celerity. Yea, how little, how nothing, are the poor and temporary enjoyments of this life, to those we shall enjoy in the next? 1 Cor. 2. 9. Yea, Paradise, or the Garden of Eden, was but a wilderness, compared with this Paradise. And indeed, if the gates of the City be of Pearl & the streets of Gold; what then are the inner rooms, the dining and lodging chambers? the Presence Chamber of the great Monarch of Heaven and Earth? What then may we think of the Maker and builder thereof?

In fine, (that I might darkly shadow it out, with the lively representation thereof is utterly impossible,) this life everlasting is the perfection of all good things. For *Fulness* is the perfection of Measure; and *Everlastingness* the perfection of Time; and *Infinity* the perfection of Number; and *Immutability* the perfection of State; and *Immensity* the perfection of Place; and *Immortality* the perfection of Life; and God the perfection of All, who shall be All in All to us, meat to our taste, beauty to our eyes, perfumes to our smell, musick to our ears. And what shall I say more? but as the Psalmist saith, *Glorious things are spoken of thee, thou City of God*, Psal. 87. 3. See Rev. 4. 2, 3. & 21. 10, to the end.

Seet. 5. The glory of Heaven, cannot be comprehended here; onely God hath vouchsafed to give us some small glimpses in the scripture, whereby we may frame a conjecture, considerable enough to make us sell all we have, to purchase that Pearl of price. It hath pleased God, out of his fatherly condescension, to stoop to our capacity, in representing Heavenly things under earthly types: shadowing out the joys thereof, by whatsoever is precious and desirable in this life; as Cities, Kingdoms, Crowns, Pearls, Jewels, Marriages, Feasts, &c. which supereminent and superabundant felicity, St. Paul that had been an exact witness, when he had been caught up into the third Heaven, not able to describe, much less to amplify, summes up all in these words; *A sure, most excellent, exceeding and eternal weight of transcendent glory*, 2 Cor. 4. 17. & 12. 2. But alas, such is mans pravity, that he is as far from comprehending it, as his arms are from compassing it, 1 Cor. 2. 9. Heaven shall receive us, we cannot conceive Heaven. Do you ask what Heaven is? saith one: When I meet you there, I will tell you; For could this ear hear it, or this tongue utter it, or this heart conceive it, it must needs follow, that they were translated already thither, 2 Cor. 12. 2, 4. Yea, who can utter the sweetness of that peace of Conscience, and spiritual rejoicing in God, which himself hath tasted? If then the beginning and first fruits of it be so sweet, what shall the fulness of that

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that beatifical Vision of God be? If the earnest penny be so precious and promising here; What shall the principal, and full crop and harvest of happiness in Heaven be? So that a man may as well with a Coal paint out the Sun in all his splendor, as with his pen, or tongue express, or with his heart (were it as deep as the Sea) conceive the fulness of those Joies, and sweetness of those Pleasures, which the Saints shall enjoy at Gods right hand forevermore. Psal. 16. 11. In thy presence is the fulness of joy, and at thy right hand are pleasures for evermore. For quality, they are pleasures; for quantity, fulness; for dignity, at Gods right hand; for Eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this Eternity, 2 Cor. 4. 18. Joh. 10. 28.

The Eye sees much, the Ear hears more, the Heart conceives most; yet all short of Apprehension, much more of Comprehension of those pleasures. Therefore it is said, Enter thou into thy Masters joy; for it is too great to enter into thee, Mat 25. 23. Neither will I any further exercise my self in things too high for me, Psal. 131. 1. For as St. Paul tells us, The heart of Man is not able to conceive those joies; which being so, How should I be able to express them in words?

And yet though we cannot comprehend this glory, this far most excellent, exceeding and eternal weight of transcendent glory; yet may and ought we to admire the never enough to be admired bounty and goodness of God and our Redeemer, in crying out, O the depth, &c. O the sweetness of his love, How unsearchable are his thoughts, and intendments to man-ward? (Once miserably forlorn, lost and undone,) and his wayes past finding out? Rom. 11. 33.

C H A P. XXI.

Seet. 1. **B**UT for the better confirming of this so important a truth, in these Atheistical times; see some reasons to confirm it: As,

First, If the Sun, which is but a Creature, be so bright and glorious, that no mortal eye can look upon the brightness of it, how glorious then is the Creator himself? Or that light from whence it receives its light? if the frame of the Heavens, and Globe of the Earth be so glorious, which is but the lower house, or rather the foot-stool of the Almighty, as the Holy Ghost phraseth it, Isa. 66. 1. Mat. 5. 35. Acts 7. 49. How glorious and wonderful is the Maker thereof, and the City where he keeps his Court? Or if sinners, even the

the worst of wicked men, and Gods enemies, have here in this earthly Pilgrimage, such variety of enjoyments to please their very senses, as who can express the pleasurable variety of Objects for the sight; of meats and drinks to satisfy and delight the taste; of voices and melodious sounds, to recreate the hearing; of scents and perfumes, provided to accommodate our very smellings; of recreations and sports, to bewitch the whole man: And the like of honour and profits, which are Idols that carnal men do mightily doat upon, and take pleasure in: (though these earthly and bodily joys are but the body, or rather the dregs of true joy,) what think we must be the soul thereof, viz. those delights and pleasures, that are reserved for the glorified Saints, and Gods dearest darlings in Heaven? Again,

Secondly, If natural men find such pleasure and sweetness in secular wisdom, *lit-learning*, and *brain-knowledge*; For even mundane knowledge hath such a shew of excellency in it, that it is highly affected both by the good and bad; As, O the pleasure that rational men take therein! It being so fair a Virgin, that every clear eye is in love with her; so rich a Pearl, that none but Swine do despise it: yea, among all the Trees in the Garden, none so takes with rational men as the Tree of Knowledge; (as Satan well knew, when he set upon our first Parents) inasmuch that Plato thinks, in case wisdom could but represent it self unto the eyes, it would set the heart on fire with the love of it. And others affirm, That there is no less difference between the Learned and the Ignorant, than there is between the living and the dead, or between men and beasts. And yet the pleasure which natural and moral men take in secular and mundane knowledge and learning, is nothing comparable to that pleasure that an experimental Christian finds in the Divine and Supernatural knowledge of Gods Word: Which makes David and Solomon prefer it before the honey and the honey-comb for sweetness: and to value it above thousands of gold and silver; yea, before Pearls and all precious stones for worth. How sweet then shall our knowledge in Heaven be? For here we see it darkly, and as it were in a glass, or by moonlight; but there we shall know, even as we are known, and see God and Christ in the face, 1 Cor. 13 12.

Thirdly, if meet Naurians have been so taken with the love of Virtue, that they thought if a virtuous soul could but be seen with corporal eyes, it would ravish all men with love and admiration thereof; yea, if the very worst of men, drunkards, blasphemers, and the like; though they most spitefully scoff at, and back-bite

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the people of God; yet when they know a man sincere, upright, and honest, cannot choole but love, commend, and honour him in their hearts; as it fared with Herod touching John, and King Agrippa touching Paul.

Sett. 2. Or rather if Gods own people are so ravished with the graces and priviledges which they enjoy upon earth, as the assurance of the pardon of sin, the peace of a good conscience, and joy of the Holy Ghost; which is but glorification begun: What will they be, when they shall enjoy the perfection of glory in Heaven? As see but some instances of their present enjoyments here below. First, if we were never to receive any reward for those small labours of love, and duties we do to the glory of God, and profit of others, we might think our selves sufficiently recompenced in this life, with the calm and quietness of a good conscience, the honesty of a vertuous and holy life; That we can do and suffer something for the love of Christ, who hath done and suffered so much to save us; That by our works the Majesty of God is magnified, to whom all Homage is due, and all service too little. For Godliness in every Sickness is a Physician, in every Contention an Advocate, in every doubt a Schoolman, in all heaviness a Preacher, & a Comforter unto whatsoever estate it comes, making the whole life as it were a perpetual Hallelujah. Yea, God so sheds his love abroad in our hearts by the holy Ghost, that we are in heaven before we come thither. In so much, that as the stone flyeth to his sphere, the stone hastens to the Centre, the River to the Sea as to their end and rest, and are violently detained in all other places; so are the hearts of Gods people, without their Maker and Redeemer, their last end and eternal rest and quietness, never at rest: like the Needle touched with the Loadstone, which ever stands quivering and trembling until it enjoys the full and direct aspect of the Northern Pole. But more particularly:

How does the assurance of the pardon of sin alone, clear and calm all storms of the mind, making any condition comfortable, and the worst and greatest misery to be no misery?

To be delivered of a child, is no small joy to the mother: but to be delivered from sin, is a far greater joy to the soul. But to this we may add the joy of the Holy Ghost, and the peace of conscience, otherwise called the peace of God which passeth all understanding. These are priviledges that make Paul happier in his chain of iron, then Agrippa in his chain of gold: And Peter more merry under stripes, then Caiaphas upon the Judgement-seat; and Stephen the like under that shower of stones. Pleasures are ours, if we be Christs: whence those expressions

expressions of the Holy Ghost, The Lord hath done great things for us, whereof we rejoyce. Be glad in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart. Let all that put their trust in thee rejoyce, let them even shout for joy. Rejoyce evermore; and again I say, Rejoyce. Rejoyce with joy unspeakable, and full of glory. Our rejoycing is this, the testimony of our consciences. Your heart shall rejoyce, and your joy shall no man take from you, &c. So that it is a shame for the faithful, not to be joyful; and they sin if they rejoyce not, whatever their condition be. The Eunuch no sooner felt the pardon of sin, upon his being baptized into the Faith of Christ, but he went on his way rejoycing, Act. 8. 39. He then found more solid Joy, then ever he had done in his riches, honours, and great places under Candace Queen of the Ethiopians. At the same time when the Disciples were persecuted, they are said to be filled with joy, and with the holy Ghost, Acts 13. 52. And as their afflictions do abound, so their consolation abound also, 2 Cor. 1. 5. For these are comforts that will support and refresh a Child of God in the very midst of the flames, as the Martyrs found: for maugre all their persecutors could do, their peace and Joy did exceed their pain; as many of them manifested to all that saw them suffer.

Set. 3. Where observe before we go any further, what Sors they are, that cry out, *It is in vain to serve God, and unprofitable to keep his commandments*, as it is in Malahy 3. 14. For had these Fools but tasted the sweet comforts that are in the very works of piety, and that Heaven upon earth, the Feast of a good Conscience, and Joy of the inward man, they could not so speak. Yea, then would they say, There is no life to the life of a Christian. For as the Priests of Mercury, when they ate their Figs and Honey, cryed out, *Oh how sweet is truth!* So if the worst of a Believers life in this world be so sweet, how sweet shall his life be in that Heavenly Jerusalem, and holy City, where God himself dwelleth, and where we shall reign with Christ our Bridegroom, and be the Lambs Wife? Which city is of pure gold like unto clear glass; the walls of Jasper, having twelve foundations garnished with all manner of precious stones; the first foundation being Jasper, the second Sappir, the third a Calcedony, the fourth an Emerald, the fifth a Sardonyx, the sixth a Sardias, the seventh a Chrysolite, the eighth a Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst; having twelve gates of twelve pearls; the street thereof of pure gold, as it were transparent glass: In the midst of which City, is a pure River of the water of life, clear as crystal, and of either side the Tree of life; which bears twelve man-

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ner of fruits, yeilding her fruit every month; the leaves whereof serve to heal the Nations: Where is the Throne of God and of the Lamb; whom we his servants shall for ever serve, and see his face, and have his Name written in our foreheads. And there shall be no night, neither is there need of the Sun, neither of the Moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. Into which nothing that defileth shall enter; but they alone which are written in the Lambs Book of life; As is exprest, Rev. 21. & 22 Chap. The Holy Ghost speaking after the manner of men, and according to our slender capacity for otherwise no words can in any measure exprest the transcendency of that place of pleasure. Only here we have a taste, or earnest penny, one drop of those divine dainties, of those spiritual, supernatural and divine pleasures, reserved for the Citizens of that heavenly Jerusalem; some small smack whereof we have even in the barren desert of this perillous perigrination. God letting out as it were, a certain kind of Manna, which in some sort refresheth his thirsty people, in this wilderness; as with most sweet honey, or water distilled from out the Rock. As what else are those Jubilees of the heart; those secret and inward joyes which proceed from a good conscience, grounded upon a confident hope of future salvation? As what else do these great clusters of grapes signifie, but the fertillity of the future Land of Promise?

SECT. 4. True it is none can know the spiritual joy and comfort of a Christian, but he that lives the life of a Christian, Joh. 7. 17. As none could learn the Virgins Song, but they that sang it, Rev 14. 3. No man can know the peace of a good conscience, but he that keeps a good conscience: no man knows the hid Manna, and white Stone, with a new name written in it, but they that receive the same, Rev. 2. 17.

The world can see a Christians outside: but the raptures of his soul, the ravishing delights of the inward man, and joy of the spirit for the remission of his sins, and the infusion of grace, with such like spiritual Priviledges, more glorious then the States of Kingdoms; are as a covered mess to men of the World.

But I may appeal to any mans conscience, that hath been sofined with the unction of grace, & truly tasted the powers of the world to come; To him that hath the love of God shed abroad in his heart by the Holy Ghost; in whose soul the light of grace shines; whether his whole life be not a perpetual Hallelujah, in comparison of his natural condition? Whether he finds not his joy to be like to the joy of harvest? or as men rejoyce when they divide a spoil? Isa. 9. 3. Whether

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whether he finds not more joy in goodness, than worldlings can do, when their wheat, wine, and oyl aboundeth? Psal. 4. 7 & 53. 17. Yea, he can speak it out of experience, that as in prophane joy, even in laughing the heart is sorrowful: so in godly sorrow, even in weeping, the heart is light and chearful. The face may be pale, yet the heart may be calm and quiet. So St. Paul, as sorrowing, and yet always rejoicing, 2 Cor. 6. 10. Our cheeks may run down with tears, and yet our mouths sing forth praises. And so on the contrary.

Where (O God) there wants thy grace,

Mirth is only in the face; 2 Cor. 5. 12.

Well may a careless worldling laugh more, as what will sooner make a man laugh than a witty jest? but to hear of an *Tabernance* of an hundred pounds a year, that is sold to a man, will make him more solidly merry within. *Light is sown to the righteous, and joy for the upright,* Psal. 97. 11. My servant, saith God, shall sing and rejoice, but they shall weep, &c. Isai. 65. 14.

Indeed we are not merry enough, because we are not Christians enough, because sin is a choller of our joy, as water is of fire. And like the worm of *Jonah* his gourd, bites the very root of our joy, and makes it wither: Yea, sin like a damp, puts out all the lights of our pleasure and deprives us of the light of Gods countenance, as it did David, Psal. 51. 12. & 4. 6. So that the fault is either; First, in the too much sensuality of a Christian, that will not forgo the pleasures of sin, or the more muddy joyes and pleasures of this world, which are *poysons to the soul*, and drown our joyes: as Bees are drowned in honey but live in vinegar. Men would have spiritual joy, but withal they would not part with their carnal joy: Yet this is an infallible Conclusion, *There is no enjoying a worldly Paradise here, and another hereafter.*

Or secondly, The fault is in the taste, not in the meat; in the folly of the Judgement, not in the Pearl, when a Grain of Corn is preferred before it. To taste spiritual joyes, a man must be spiritual, for the Spirit relisheth only the things of the Spirit; and like loveth his like. Between a spiritual man, and spiritual joyes, there is as mighty an appetite and enjoying, as between *fleshy meats*, and a carnal stomach. Therefore the want of this taste and apprehension condemneth the world to be carnal, but magnifies the joyes spiritual, as being above her carnal apprehension. Or,

Thirdly, Herein lies the fault; few feel these joyes in this life; because they will not crack the shell, to get the kernel: they will not pare the fruit, to eat the pulp; nor till the ground, to reap the harvest.

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They fly the Wars, and thereby lose the glory of the Victory. They will not dig the craggy mountain, to find the Mine of Gold. Nor prune the Vine, therefore enjoy not the fruit. They fly Mortification, and therefore attain not the sweet spiritual Consolation, which ever attends the same. And so much for the Reasons. The Use may be manifold.

CHAP. XXII.

Sect. 1. **F**IRST, Is it so that the torments of Hell are so exquisite? even worse then the pangs of death, or child-birth, scalding lead, drinks of gall and worm-wood, griping of chest-worms, fits of the stone, gowts, strangury, flames of fire and brimstone? Yea, are all these, and all other pains that can be named put together, but shadows and flea-bittings to it? And are they to be endured everlastingly? And are all Fornicators, Idolaters, Thieves, Covetous, Drunkards, Swearers, Rascals, fearful and unbelieving persons, Murderers, Sorcerers, Lyars, and all unrighteous persons to have their part and portion in that Lake? And withal lose their part and portion in the Kingdom of Heaven, as the Word of God expressly tells us? *Rev. 21. 7. 8. & 22. 14, 15.* How is it that we are not more affected therewith?

The only reason is, most men are so far from believing the Word of God in this point, that they do not believe there is a God. *The fool (says David) hath said in his heart there is no God, Psal. 53. 1.* They (meaning the wicked) think always there is no God. *Psal. 10 4, to 14.* And the reason follows, *His ways always prosper, Psal. 73. 3, to 21.* And hence it is, that they live like beasts, because they think they shall die like beasts, without any answer for what they have either acted or left undone; and accordingly resolve, *Let us eat and drink, for tomorrow we shall die*, as the Holy Ghost hath acquainted us with their inmost thoughts. *1 Cor. 15 32.* Whereas if men did believe either Heaven or Hell, they could never so carelessly hazard the losing of the one, or the procuring of the other. As Oh the madness of these men! that cannot be hired to hold their finger for one minute in the weak flame of a farthing candle, and yet for trifles will plunge themselves body and soul into those endless and infinitely scorching flames of Hell-fire.

If a King but threatens a Malefactor to the Dungeon, to the Rack, to the Wheel, his bones tremble, a terrible palsy runs through all his joynts: but let God threaten the unsufferable tortures of burning Topbet, we stand unmoved, undaunted. And what makes the difference? the one we believe as present, the other is, as they think,

uncertain.

uncertain, and long before it comes, if ever it do come. Other wise it could not be, since the soul of all sufferings, are the sufferings of the soul; since a painted fire is to material, such is material to Hell-fire.

Men may say they believe there is an *Hell*, and a *Heaven*, but surely they would never speak as they speak, think as they think, do as they do, if they thought that their *thoughts*, *words* and *actions*, should ever come to judgement. If men believed that Heaven were so sweet, and Hell so intolerable as the Word makes them, they would be more obedient upon Earth. The Voluptuous and Covetous, would not say, Take you Heaven, let us have Money, Pleasure, &c.

Self. 2. True, there are none so confirmed in Atheism, but some great danger will make them fly to the aid of a Divine Power, as *Plato* speaks. Extremity of distress, will send the prophaneſt to God: as the Drowning Man stretcheth out his hand to that Bough, which he contemned while he stood safe on shore. Even *Sardanapalus*, for all his bold denying of a God, at every hearing of thunder, was wont to hide his head in a hole.

Yea, in their greatest jollity, even the most secure heart in the world, hath some flashes of fear, that seize on them like An Arrest of Treason. At least on their Death-beds, had they as many Provinces as *Achazbuz* had, they would give an hundred six and twenty of them, to be sure there were no Hell, though all their life they supposed it but a fable. And this makes them fearful to die, and to die fearfully. Yea, how oft do those *Russians* that deny God at the *Ta-bouſi*, preach him at the Gallows? and confess that in sincerity of heart, which they oppugned in wantonness? And certainly, if they did not at one time or other believe a God, a Day of Judgement, an Heaven and an Hell, they should be in a worse condition than *Felix*, or *Belybazzar*; yea, then the Devils themselves; for they believe them, yea, quake and tremble to think of them, as being still in a fearful expectation of further degrees of actual torments, *Mat. 8. 29.*

However, admit their lethargized consciences be not awakened, until they come into Hell. (as God not seldom leaves them, to be confuted with fire and brimstone, because nothing else will do it) yet in Hell they shall know, there is a righteous Judge, that will reward every man according to his deeds; and confess that what they once vainly imagined was but imagined. There may be *Atheists* on earth, there are none in hell. Vengeance shall make them wise, whom sin hath made and left foolish.

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A Pope of Rome being upon his Death bed, said to those about him, *Now comes three things to tryal, which all my life I made doubt of; Whether there be a God, a Devil, and whether the soul be immortal.* 'Twas not long ere he was fully resolved with a vengeance: and so shall you, O ye fools, when that hour comes, though you flatter yourselves for the present. When you feel it, you will confess it; and when it is too late, you will like a fool say, *alas, I had not thought.* For this is the difference between a Fool and a Wise man; *A wise man (saith Solomon) foreseeth the evil, (the evil of Hell, says Bernard) and preventeth it; but fools go on and are punished,* Prov. 22. 3. Acknowledge thy self a Fool then, or bethink thy self now, and do thereafter without delaying one minute: For there is no redemption from Hell, if once thou comest there. And there thou mayst be (for ought thou knowest) this very day; yea, before canst swallow thy spittle: Thy Pulse may leave beating, before thou canst fetch thy breath.

Sect. 3. But to speak thus to the Sensualist, is labour in vain: For their consciences are so blinded that they (as they think) do believe an Heaven and an Hell, yea, in God, and in Christ, as well as the precisest, *Job. 5. 38, 39 46. 47.* For it is hard for men to believe their own unbelief in this case. They that are most dangerously sick are least sensible of their being sick.

A very likely matter thou believest in Christ, and hopest to be saved by him, when thou wilt neither imitate his actions, nor follow his precepts. How does this hang together? Let me ask thee a question or two, that may convince thee of thy unbelief: If a Physician should say to his Patient, Here stands a Cordial, which if you take, will cure you; but touch not this other Vial, for that is deadly poyson; and he wittingly refuseth the Cordial to take the Poyson; will not every one conclude, That either he believed not his Physician, or preferred Death before Life? If *Lots Sons-in-law* had believed their Father, when he told them the City should suddenly be destroyed with fire and brimstone, and that by flying they might escape it, they would have obeyed his counsel. If the *Old World* had believed that God would indeed, and in good earnest, bring such a flood upon them as he threatned, they would have entred the Ark, and not have scoffed at *Noah* for building it. So if you did firmly believe what God in the Scriptures speaks of Hell, you would need no entreaties to avoid the same.

Sect. 4. But alas, men of thy condition are so far from believing what

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what God threatens in his Word against their sins, that they *bleſs themselves in their hearts, ſaying We ſhall have peace, although we walk according to the ſtubbornneſs of our own wills; ſo adding drunkenneſs to thirſt*, Deut. 29. 19. Yea, they prefer their condition before others, who are ſo abſtemious, and make conſcience of their ways, thinking that they delude themſelves with needleſs fear and ſcruples, 2 King. 18. 22 30, 33, 35.

Alas, if they did in good earneſt believe, that there is either God or Devil, Heaven or Hell, or that they have immortal ſouls, which ſhall everlaſtingly live in bliſs or woe, and receive according to what they have done in their bodies, whether it be good or evil, 2 Cor. 5. 10. They could not but live thereafter, and make it their principal care how to be ſaved.

But alas, they believe what they ſee, and feel, and know; they believe the *Laws of the Land* and know that there are *Stocks and Bridewells, and Galls, and Dungeons, and Racks, and Gibbets, for Malefactors*; and this makes them abſtain from murder, felony, and the like; but they believe not things *inviſible* and to come: For, if they did, they would as well, yea, much more fear him that hath power to *caſt both body and ſoul into Hell*, as they do the temporal Magiſtrate, that hath onely power to kill the body; they would think it a very hard bargain, to win the whole world, and loſe Heaven, and their own ſouls, Luk. 9. 25.

Men fear a *Gall*, more then they fear *Hell*; and ſtand more upon their ſilver or ſides ſmarting, then upon their ſouls; and regard more the *blaſts of mens breath*, then the *fire of Gods wrath*; and tremble more at the thought of a *Sergeant or Bayliff*, then of *Satan* and everlaſting perdition: Elſe they would not be hired with all the Worlds Wealth, multiplied as many times as there be ſands on the *ſeaſhore*, to hazard in the leaſt the loſs of thoſe everlaſting Joys before ſpoken of; or to purchaſe and plunge themſelves into thoſe caſelets and everlaſting flames of fire and brimſtone in Hell, thereto fry body and ſoul, where ſhall be an innumerable company of Devils and damned Spirits to affright and torment them, but not one to comfort or pity them. Confident I am, thou wouldſt not endure here to hold thy hand in a fiery cruſible the ſpace of a day, or an hour, for all the worlds wealth & ſplendour; how then (if thou beſthinkeſt thy ſelf) wilt thou hereafter endure that & ten thouſand thouſand times more, for millions of millions of ages? Look Rev. 20. 10. and beſthink thy ſelf how thou wilt brook to be *caſt into a doleful diſconſolate dungeon, to lie in utter darkneſs, in eternal chains of darkneſs, in a little caſe, a no caſe for ever* and

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and ever. Canst thou endure to dwell with the devouring fire? with the everlasting burning?

Self. 5. Wherefore let me, my Brethren, beseech you, not to be such *Abbeys* and *Fools*, as to fall into Hell before you will fear it, when by fearing it, you may avoid it, and by neglecting it, you cannot but fall into it. What though it be usual with men, to have no sense of their souls till they must leave their bodies? yet do not you therefore leap into Hell to keep them company, but be perswaded to bethink yourselves now, rather then when it will be too late, when the *Draw-bridge* will be taken up, and when it will vex every vein of your hearts, that you had no more care of your souls. *Yet there is grace offered*, if we will not shut our hearts and wills against it, and refuse our own mercy: but how long God will yet wait thy leisure, or how soon he will in his so long provoked Justice pronounce thy irrevocable sentence, thou knowest not; nor canst thou promise thy self one minutes time.

Oh that men would believe the God of truth, (that cannot lye) touching spiritual and eternal things, but as they do these temporary and transitory! Oh that thou who art the sacred Monarch of this mighty Frame, wouldst give them hearts to believe at least thus much, That things themselves are in the invisible World, in the World visible but their shadows only! And that whatsoever wicked men enjoy here, it is but as in a dream; their pleny is but like a drop of pleasure, before a River of sorrow and displeasure: And whatsoever the godly feel, but as a drop of misery, before a River of mercy and glory. That though Thou, the great and just Judge of all the World, comest slowly to judgement, yet Thou wilt come surely. As the Clock comes slowly, and by minutes to the stroke, yet it strikes at last. That those are onely true Riches, which being once had, can never be lost. That Heaven is a treasure worthy our hearts, a Purchase worth our lives: That when all is done, how to be saved is the best plot. That there is not mention of one in the whole Bible, that ever sinned without repentance, but he was punished without mercy. For then there would not be a Fornicator, or prophane person as Esau, who for a portion of meat sold his inheritance, Heb. 12. 16. Then they would not be of the number of those, that so doated upon Purchases, and Farms, and Oxen, that they made light of going to the Lords Supper, Luk. 14. 18, 19, 20. Nor of the Gadarens mind, who preferred their Hogs before Christ. Then would they know it better to want all things, then that one needful thing; whereas now they desire all other things, & neglect that one thing which is so needful. They would hold

Is it far better, and in good sadness to be loved with a few, as Noah was in the ark, then in good fellowship with the multitude, to be drowned in sin, and damned for company. Nor would they think any disparagement to their wisdoms, to change their minds, and be another judgement to what they are.

CHAP. XXIII.

Act. I. **S**ECONDLY, Are the Joys of Heaven so unspeakable and glorious? How then should we admire the love and bounty of God, and bleſs his Name, who for the performance of so small a Work, hath proposed so great a Reward? And for the obtaining of such an happy state, hath imposed such an easie Task. Yea more, is Heaven so unspeakably sweet and delectable, and Hell so unutterably doleful? Then let nothing be thought too much, that we can either do or suffer for Christ, who hath freed us from the one, and purchased for us the other. Though indeed, nothing that we are able to do or suffer here, can be compared with those woes we have deserved in Hell, or those Joys we are reserved to in Heaven. And indeed, that we are now out of Hell, there to fry in flames of fire and brimstone, never to be freed, that we have the free offer of Grace here, and everlasting Glory hereafter in Heaven, we are onely beholding to him. We are all by nature, as Traitors condemned to suffer eternal torments in Hell-fire, being onely reprieved for a time: But from this extremity, and eternity of torment, Jesus hath freed and delivered us.

O think then! yea, be ever thinking of it, how rich the mercy of our Redeemer was in freeing us; and that by laying down his own life to redeem us. Yea, how can we be thankful enough for so great a blessing? It was a mercy bestowed, and a way found out, that may astonish all the sons of men on Earth, and angels in Heaven! Which being so, let us study to be as thankful as we can. Hath Christ done so much for us, and shall we deny him any thing he requireth of us? Nor can any one in common reason meditate so unbottomed a love, and not study and strive for an answerable and thankful demeanour. If a Friend had given us but a thousand part of what God and Christ hath, we should heartily love him all our lives, and think no thanks sufficient: What price then should we set upon Jesus Christ, who is the Life of our lives, and the Soul of our souls? Do we then for Christs sake, what we would do for a Friends sake. Yea, let us abhor our selves for our former unthankfulness,

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thankfulness, and our wonderful provoking of him. Hearken unto Christs voyce, in all that he saith unto us, without being swayed one way or another, as the most are? Let us whom Christ has redeemed, expresse our thankfulness, by obeying all that he saith unto us, whatever it cost us, since nothing can be too much to endure for those pleasures which shall endure for ever. As, Who would not obtain Heaven at any rate, at any cost or trouble whatsoever?

In Heaven is a Crown laid up for all such as suffer for righteousness, even a Crown without cares, without rivals, without envy, without end; And is not this reward enough for all that men or Devils can do against us? Who would not serve a short Apprenticeship in Gods service here, to be made for ever free in glory? Yea, who would not be a *Philpot* for a moneth, or a *Lazarus* for a day, or a *Stephen* for an hour, that he might be in *Abrahams* bosome for ever? Nothing can be too much to endure, for those pleasures that endure for ever. Yea, what pain can we think too much to suffer? What little enough to do, to obtain eternity? for this incorruptible Crown of Glory in Heaven? *1 Pet. 5. 4.* where we shall have all tears wiped from our eyes; where we shall cease to sorrow, cease to suffer, cease to sin; where God shall turn all the water of our afflictions, into the pure wine of endless and unexpressible comfort.

You shall sometimes see an hired servant, venture his life for his new Master, that will scarce pay him his Wages at the years end; and can we suffer too much for our *Lord and Master*, who giveth every one that serveth him, not Fields and Vineyards, as *Saul* pretended, *1 Sam. 22. 7.* &c. nor Towns and Cities, as *Cicero* is pleased to boast of *Cæsar*, but even an hundred-fold more then we part withal here in this life, and eternal mansions in Heaven hereafter, *Joh. 14. 2.*

St. Paul saith, *Our light affliction which is but for a moment, canseth us a far more excellent and eternal weight of glory, 2 Cor. 4. 17, 18.* Where note the incomparable and infinite difference, between the Work and the Wages; *light affliction*, receiving a *weight of glory*; and *momentary affliction*, *eternal glory*. Suitable to the reward of the wicked, whose empty delights live and die in a moment; but their unsufferable punishment is interminable and endless. Their Pleasure is short, their Pain everlasting; our Pain is short, our Joy eternal. *Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, Jam. 1. 12.*

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Señ. 2. Thirdly, Is Hell and eternal misery, the reward of sin? What folly is it then, or rather madness, for the small pleasure of some base lust, some paltry profit, or fleeting vanity, (which passeth away in the very act, as the taste of a pleasant drink, dieth so soon as it is down) to bring upon our selves in another world, torments without end, and beyond all compass of conceit?

Fourthly, Is it so? that God hath set before us life and death, Heaven and Hell, as a reward of good and evil; leaving us as it were to our choice, whether we will be completely and everlastingly happy or miserable: with what resolution and zeal should we strive, to make our calling and election sure? not making our greatest business, our least and last care. I know well, thou hadst rather when thou diest, go to reign with Christ in his Kingdome for evermore, then be confined to a perpetual Prison or Furnace of fire and brimstone, there to be tormented with the Devil and his Angels: If so, provoke not the Lord, who is great and terrible, of most glorious Majesty, and of infinite purity; and who hath equally promised salvation unto those which keep his commandments, and threatned eternal death and destruction to those who break them. For as he is to all repentant sinners a most merciful God, *Exod. 34. 6.* so to all wilful and impenitent sinners, he is a consuming fire, and a jealous God, *Heb. 12. 29. Deut. 4. 24.*

There was a King, who having no Issue to succeed him, espied one day a well-favoured and towardsly Youth, he took him to the Court, and committed him to Tutors to instruct him, providing by his Will, that if he proved fit for Government, he should be Crowned King; if not, he should be kept in Chains, and be made a Galley-slave. The Youth was mislled, and neglected, both his Tutors Good counsel, and his Book, so as his Master corrected him, and said, O that thou knewest what honour is prepared for thee! and what thou art like to loose by this thy idle and loose carriage! Well, thou wilt afterwards, when 'tis too late, sorely rue this. And when he grew to years, the King died, whose Council and Executors perceiving him to be utterly unfit for State Government, cal-

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called him before them, and declared the *Kings* will an pleasure, which was accordingly performed; for they called him to be *fettered, and committed to the Gallies*, then to toil, and *tug at the Oars* perpetually, where he was *whipped and lashed*, if he remitted his stroke never so little; where he had leisure to consider with himself, that now he was *chained*, who might have *walked at liberty*; now he was a *slave*, who might, if he would, have been a *King*; now he was *over-ruled by Turks*, who might have *ruled over Christians*. The thought whereof could not but double his misery, and make him *bewail his sorrow with tears of blood*. Now this hereafter will be the case of all careless persons, save that this comes as short of that, as *Earth* comes short of *Heaven*, and *temporal misery*, of *eternal*. Wherefore if thou wouldst have this to become thy very case, go on in thy wilful and perverse impenitency; but if not, bethink thy self, and do thereafter, and that without delaying one minute: For there is *no redemption from hell*, if once thou comest there: And there thou mayst be (for ought thou knowest) *this very day, yea, before thou canst swallow thy spittle*, if thou diest this day in thy natural condition.

Many men take liberty to sin, and continue in a trade of sin, because *God is merciful*: but they will one day finde that he is *just as well as merciful*. There is *mercy with God*, (saith the Psalmist) that he may be feared, not that he may be despised, blasphemed, &c. *Psal. 130. 4*. Yea, know this, and write it in the *Table book of thy memory*, and upon the *table of thy heart*, That if *Gods bountifulness, and long suffering towards thee, does not lead thee to repentance*, it will double thy doom, and encrease the pile of thy torments. And that every day which does not *abate of thy reckoning*, will encrease it: And that thou by thy hardness and impenitency, shall but treasure up unto thy self *wrath against the day of wrath*, and the declaration of the just judgement of God, *Rom. 2. 4, 5, 6*.

Now this Judge hath told us, that we must give an account for every idle word we speak, *Mat. 12. 36*. much more then for our wicked actions; therefore beware what thou dost against him.

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Men may dream of too much strictness in holy courses, but they do not consider the power, the purity, and strictness of the *Judge*. He who brings even idle words to judgement, and forgets not a thought of disobedience, how will he spare our gross negligence and presumption? how our formality and irreverence in his service? much more our flagitious wickedness, Heb. 12.29.

Secd. 3. Wherefore as you ever expect or hope for *Heaven and Salvation*, as you would escape the tormenting flames of *Hell-fire*, cease to do evil, learn to do well. For *Sanctification* is the way to *Glorification*, Holiness to eternal Happiness. If we would have God to glorify our bodies in Heaven, we also must glorify God in our bodies here on earth.

And now for conclusion: Are the *Joys of Heaven* so unspeakable and glorious? the *torments of Hell* so woful and dolorous? Then it behoves all *Parents and Governours of Families*, to see to their *Children and Servants souls*, and that they miscarry not through their neglect. As tell me, Will not their blood be required at your hands, if they perish through your neglect? Will it not be sad to have *children and servants* rise up in judgement against you, and to bring in evidence at the great *Tribunal of Christ*? saying, *Lord, my Father never minded me, my Master never regarded me; I might sin, he never reprov'd me; I might go to Hell, it was all one to him*: Will not this be sad?

Secondly, if it be so, Let *children and servants* consider, that 'tis better to have lust restrained, then satisfied: 'tis better to be held in, and restrained from sin, then to have a wicked liberty. Be not angry with those who will not see you damn your souls, and let you alone: they are your best Friends. Fear the strokes of Gods anger, be they spiritual or eternal, more then the strokes of men. What's a Fetter to a *Dungeon*? a *Gallows* to *Hell-fire*?

Give not way to imaginary, speculative, heart-sins: *Murder in the heart, uncleanness in the eye, and thoughts given way to, will come to actual murder, and bodily uncleanness at last.*

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last. *Keep Satan at a distance; if he get but in, he will be too hard for you. And let so much serve to have been spoken of Heaven and Hell.*

Upon the one I have stood the longer, that so I might, if God so please, be a means to save some with fear; plucking them out of the fire of Gods wrath, under which (without repentance) they must lie everlastingly.

And for the other, I have like the Searchers of Canaan, brought you a cluster of Grapes, to give the Reader a taste thereby, of the plentiful vintage we may expect; and look for in the heavenly Canaan.

Now if any would truly know themselves, and how it will fare with them in the end, let them read the whole Book out of which this is taken, viz. The whole duty of a Christian. Which Book is Licensed by John Dornname and Thomas Galtaker.

F I N I S.

L O N D O N,

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TOGETHER

With the vast Difference between *Nature* and *Grace*;
As also the happy Change of a Criminal Offender.

S H E W I N G,

What a wonderfull Change, and strange Alteration the
Word and *Spirit* do work upon the heart, when a sinner
is converted: And yet what weak means shall serve the turn,
where God intends successe. Insomuch, that a very weak
spoken, (God blessing it) may (like a Rudder)
steer a bad man, quite into another course.

In which (as in a Looking-Glass) the civillest of men may see what need
they have of a Redeemer; and that it most deeply concerns them with all
speed, to sue out their pardon in Christ, and to relie wholly and quely upon
Free-grace, for pardon and Salvation; except they prefer an everlasting
furnace of fire and brimstone in Hell, before an eternal weight of super-
bundant glory in Heaven; as all (unfortunatly) do, that by sinne and
Satan are bewitched.

Drawn up and published for the good of all,

By R. Younge of Roxwell in Essex, Florilegus.

Add this as a *Third Part* to the *Trial of true Wisdome*, and those
Three Fundamentall Principles of Christian Religion, Intituled,
A short and sure Way to Grace and Salvation.

SECT. XXVII.

I Robable it is, that that medicine which hath cured one despe-
rate Patient, if it be communicated, may work the same ef-
fect upon others; the concealment whereof, would argue in
a Physician, either too much lucre, or too little love. How-
ever, the conscience of good intentions in themselves (let
their successe be what it will) is both a discharge and comfort to a fine
and willing mind.

A fine wit, and a Christian will; is like the little Bee, that will not off